same methods used in the lowlands. The harvesters normally get one-fourth, sometimes, but rarely, one-third of the rice harvested. 243

A very limited survey, so restricted in nature as to be merely suggestive, was made of seven caingins. The average corn yield per acre of these caingins was five bushels.[15] This figure is for the first corn harvest that usually yields more than the second crop. Three of the seven caingins were damaged by wild pigs and monkeys, suggesting the problem these pests present to the farmers. Dong-go was planted in all the caingins except two which grew Bagsiao. The caingins were located in sitios Kang-otot and Nawakat (Casala-an), Casala-an, Dolog, and Bantolinao and Sitio Banat-e (Maloh). 241 311 433

15The conversion was: one cavan of shelled corn equals 58 kilos and 1 kilo equals 2.2 pounds. One bushel of ear corn (not shelled corn) equals 52 pounds. To determine the size of caingin or lowland corn fields the following method, recommended by the provincial agricultural office, was used: "With reference to your letter...regarding rate of planting corn, please be informed that the rate varies according to the number of grains dropped per hill and the distance of planting corn. We noted that if the distance of planting is 80 x 80 cm. dropping 4-5 grains per hill the rate of planting is around 6 gantas per hectare, especially if the grains of corn used are small. By dropping only three grains per hill at a distance of 1 M. x 80 cm., especially if the grains are big, the rate of planting per hectare of corn is only around four gantas. But by dropping three grains per hill at a distance of 1 meter by 1 meter, if the grains are medium size, the rate of planting is only five gantas per hectare. So on the average we use five gantas per hectare as the rate of seeding corn regardless of the size of the grains and the distance of planting and the rate of planting per hill..." Personal communication to writer from Provincial Agricultural Supervisor, February, 1951, Dumaguete, Negros Oriental. [804]

SELECTION OF A HOUSE SITE

342
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The same animistic concept that underlies caingin selection applies to selection of a house site. One must determine if the spirits approve or disapprove of the chosen location. The balisa is the most widespread method of selecting a house site in Caticugan; one might say that it kills two birds with one stone.

342
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To measure the correct distance between the four post holes (there may be more posts) four equal lengths of bamboo are prepared; a small hole is made in each end of each bamboo stick. The sticks are then arranged in a square on the ground and small pegs are driven through the holes, holding the square to the earth. Diagonals are then measured from northeast to southwest and southeast to northwest; if these diagonals are the same length this is deemed a favorable sign from the spirits. However, if the spirits object to a dwelling on that spot, no matter how carefully the bamboo square is made the diagonals will never be equal. The site is usually abandoned or the process repeated until a favorable response is obtained. The balisa has a practical aspect for if the diagonals are equal then the bamboo square has located the four post holes.

One Naga informant explained how he selected his house site in 1950. Questions in () I asked during the interview.

342
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I got a stick six feet long and split it into two pieces. I placed one part in the place where I wanted to build the house and said to myself: [loud enough so the spirits could hear] 'I will put this stick here and I have another stick of the same length that I shall sleep with tonight. I shall measure the two sticks tomorrow; if they are of the same length I will build my house here. If not, I shall look for another place. So while I sleep tonight you [the spirits] let me dream if you want me to build my house here or not.' When I went to sleep that night I slept with the stick. The next morning I measured the two sticks; and they were the same length so I built my house here.

342
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I also buried a green coconut, one that when you shake it you cannot hear the water inside. I let it stay in the ground all night and the next morning I dug it up. I shook it but I could not hear the water. According to the old people, all omens were good. If I had heard the water when I shook the coconut the old men say the site would be a hot one. (What do you mean by 'hot'?) I do not know what they mean by hot; I just follow what the old people say. (Did you have a dream the night you slept with the stick?) No, that is why I decided to build my house here.

~~Other people said the coconut~~ remains buried for one week.

Often the balisa may be accompanied by other practices to determine whether the spirits object. One family, two days after holding a favorable balisa, put a small cross in what would be the center between the four post holes of the proposed house. A loop of sig-id vine (rattan is also used) about 6 fee. long was put on one arm of the cross. The next morning the vine was measured and it was found to be the same length. This was interpreted as an omen that th spirits approved of the site. If the vine had been shorter or longer than 6 feet this would have been an unfavorable sign from the spirits. An almost identical method of selecting new house sites exists among the Magahats. A cross is put in the site and a vine hung